

S. MARK'S, PHILADELPHIA.

—†Holy Week†—

—AND—

Easter-tide,

1884.

(Church open every day, from morning to evening, for public
and private devotion.)

S. Mark's, Philadelphia,
HOLY WEEK AND EASTER-TIDE, 1884.



ON PALM SUNDAY, Celebrations, 7, 8, and 11 A. M.
Evening Offices, 2.30, 4, and 7.30 P. M.

THE DAILY OFFICES, as usual, 9 A. M., and 5 P. M.

ON MONDAY, TUESDAY, WEDNESDAY, THURSDAY and FRIDAY, at 5 P. M., Addresses on "the Cross of CHRIST:" as (1) The Measure of Sin: (2) The Proof of Love: (3) The Test of Wisdom: (4) The Refuge in Sorrow: (5) The Stay in Death.

CELEBRATIONS, on Monday, Tuesday, and Wednesday, at 7 and 9½ A. M. On Maundy Thursday, Early Celebrations at 7 and 8; also, at 10.30, a Choral Celebration, with Sermon. (Collection for Indian Missions.)

ON MAUNDY THURSDAY NIGHT, at 8 o'clock, a Special Service in the Church, commemorative of Our LORD's Passion. The full Choir will be present, and the *Gallia* (Gounod), will be sung, with Hymn 231 (Gounod), and a Chorus from the *Christus*, of Mendelssohn, "Daughters of Zion," &c. A short office of Prayer and devotion will precede and follow.

ON GOOD FRIDAY, (no Celebrations) Morning Prayer and Meditation, at 7 o'clock. The Children's Service, at 9 o'clock. (Let all the children of the whole parish be sent to this Service.) At 10.30, Litany, reading of Epistle and Gospel, with Sermon. (Collection for the proposed new Church of the Crucifixion, in this city, for Colored people, most earnestly recommended by the Bishop.) From 12 to 3, the "Three Hours Agony of our Blessed LORD," a continuous service of Prayers, Hymns, and Meditations. At 5 o'clock, Evening Prayer, with an Address.

ON HOLY SATURDAY, (Easter-Even) Celebrations, at 7 and 9½ A. M. At 5 P. M., after Evening Prayer, the Bishop of the Diocese will minister Confirmation.

ON EASTER DAY, Celebrations, (plain) at 6, 7, and 8.15 A. M. Mattins, (plain) 9.15. At 10.30, the High Celebration, with Sermon, when Beethoven in C, will be sung, with Anthem from Handel, "Behold, I tell you a Mystery," &c. Offerings at this Service for the Endowment Fund of S. Mark's.
At 4 P. M., the Children's Easter Anniversary, with singing of Easter Carols. At 7.30 P. M., the usual Night Office, with Magnificat (Stainer in A), Te Deum (Stainer in E♭), and Anthem (Bach), "Blessing and Glory," &c.

Throughout the Octave of Easter, the usual daily Celebrations,—on Monday, Tuesday and Thursday, at 7 and 9½. On Wednesday, Friday and Saturday, at 7 o'clock.

On Low Sunday, close of Octave, April 17th, the Easter music will be repeated. Celebrations, at 7 and 8 (plain); at 10.30 (choral). Mattins said plain, at 9.15.

It is urgently requested of all communicants at S. Mark's, to make as full use of the early and quiet Celebrations as may be possible, on Easter Day, at 6, 7, or 8.15. Let only those receive at the late Celebration who are really compelled to use that hour. This will largely aid in avoiding the great crowding, and the excessive length of the mid-day function, on that High Festival.

Let it also be noted carefully, by communicants, who attend the early Celebrations, that should any one, by accident or delay, come in late, after the Celebration has begun, it is *not right* to receive at that Celebration if one has come in after the reading of the Gospel. Should any one come in after the Gospel is read, let him wait over and make his Communion at the following Celebration. No communicant is really in a fit state to receive unless, at least, he has heard the principal part of the Divine office said, from the Gospel on, and has fully and heartily joined in it.

S. MARK'S, PHILADELPHIA.

—† Holy Week †—

—AND—

Easter-tide,

1887.

The Church is open daily, throughout the year, from 7 A. M. to
6 P. M., for public and private devotion.

S. Mark's, Philadelphia,

HOLY WEEK AND EASTER-TIDE, 1887.



ON PALM SUNDAY, Celebrations, 7, 8, 9, and 11 A. M. (with Procession); and Collection at this Service for the poor.

Evening Offices, 2.30, 4, and 8 P. M., with Sermon on "Christian Unity."

THE DAILY OFFICES, as usual, at 9 A. M. and 5 P. M.

ON MONDAY, TUESDAY, WEDNESDAY, THURSDAY, and FRIDAY, at 5 P. M., short Addresses on Four Aspects of Our Lord's Sufferings: (1) The Sinless Sufferer. (2) The Willing Sufferer. (3) The Forsaken Sufferer. (4) The Triumphant Sufferer.

CELEBRATIONS, on Monday, Tuesday, and Wednesday, at 7, 7 $\frac{3}{4}$, and 9 $\frac{1}{2}$ A. M. On Maundy Thursday, plain Celebrations at 7 and 8; also, at 10.30, a Choral Celebration, with Sermon. (Collection for the Employment Society of the Parish.)

ON MAUNDY THURSDAY NIGHT, at 8 o'clock, a Special Service in the Church, commemorative of Our LORD's Passion. The full Choir will be present, and appropriate selections from Gounod, Mendelssohn, and others, will be sung. A short office of prayer and devotion will precede and follow.

ON GOOD FRIDAY, (no Celebrations) Morning Prayer and Meditation, at 7 o'clock. The Children's Service, at 9 o'clock. (Let all the children of the parish be sent to this Service.) At 10.30, Litany, reading of Epistle and Gospel, with Passion Hymns, and Sermon. (Collection for Missionary Work, in several destitute places.) From 12 to 3, the "Reproaches," and the "Three Hours' Agony of our Blessed LORD," a continuous service of Prayers, Hymns, and Meditations * At 5 o'clock, Evening Prayer, with an Address.

ON HOLY SATURDAY, (Easter-Even,) Celebration, at 7 A. M. (only). At 5 P. M., after Evening Prayer, the Assistant Bishop of the Diocese will be present to administer Confirmation.

* The little Manual chiefly used at this Service can be had at any of the Church Book Stores—called the "Commemoration of the Three Hours' Agony of our Most Holy Redeemer upon the Cross." Published by Young & Co., and Pott & Co., of N. Y.

ON EASTER DAY, Celebrations, (plain) at 6, 7, 8, and 9 A. M. Mattins, (plain) 10. At 10.30, the High Celebration, with Sermon, when Rossini in E will be sung, with Offertorium from Handel—"Since by man came death," &c. Offerings at this Service for the Endowment Fund of S. Mark's. (See 4th page.)

At 4 P. M., the Children's Easter Anniversary, with singing of Easter Carols. At 8 P. M., the usual Night Office, with Festal Magnificat, and Te Deum (Pyne in D), and Anthem (from Handel), "Behold, I tell you a mystery," &c.

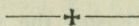
Throughout the Octave of Easter, the usual daily Celebrations,—on Monday, Tuesday, and Thursday, at 7, 7 $\frac{3}{4}$, and 9 $\frac{1}{2}$. On Wednesday, Friday, and Saturday, at 7, and 7 $\frac{3}{4}$ o'clock.

On Low Sunday, end of Octave, April 17th, the Easter Music will be repeated. Celebrations, at 7, 8, and 9, (plain); at 11 (choral). Mattins said plain, at 10.30. Collection at 11 o'clock for the Church Home, at Angora.

It is requested of all communicants at S. Mark's, to make as full use of the early and quiet Celebrations as may be possible, on Easter Day, at either 6, 7, 8, or 9. This will largely aid in avoiding the great crowding, and the excessive length, of the mid-day function, on that High Festival. It ought to be well known, and remembered, that the High Celebration is chiefly intended as an Act of Worship, by the faithful—not so much as a time for communicating. That is always better done, when done early, quietly, and with some degree of self-sacrifice. As usual, there will be no break, or interruption, in the Choir, during the Service, after the Prayer for the Church Militant, and there ought to be none in the congregation. The whole Service is meant to go on uninterruptedly to the Blessing of Peace, at the end.

Let it also be noted carefully, by communicants, who attend the early Celebrations, that should any one, by accident or delay, come in late, after the Celebration has begun, it is better not to receive at that Celebration if one has come in after the reading of the Gospel. Should any one come in after the Gospel is read, let him wait over and make his Communion at the following Celebration. No communicant is really in a fit state to receive unless, at least, he has heard the principal part of the Divine office said, from the Gospel on, and has fully and heartily joined in it.

THE ENDOWMENT FUND OF S. MARK'S.



Let the Easter Offerings, (at 10.30 A. M.,) of this year be attentively noticed. They will be devoted to the increase of the Parish Endowment Fund, begun some three years since. This Fund has made an excellent beginning, and has already been affectionately, and helpfully, remembered, in the Last Wills and Testaments, of several of our recently deceased parishioners. The Fund, it will doubtless be re-called, is not to be touched, principal or interest, till an annual income of \$3,000 from the Fund is reached; and then only is *part* of this annual interest to be used. When the annual income reaches \$5,000 yearly, representing, perhaps, a capital sum of about \$100,000, then only is the *full* yearly interest at our disposal, for parish uses. The Fund is permanently placed in charge of a special Trust, created for that purpose. An occasional general offering, by the whole parish, after a lapse of each two or three years, as at this Easter, is thought desirable—in order to keep the matter of this most important Fund, and the purposes of its existence, well before the minds of our people: indeed, as an Apostle puts it, to “stir up your pure minds by way of remembrance.”

S. Mark's, Holy Week, 1887.

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— † Holy Week † —

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1888.

The Church is open daily, throughout the year, from 7 A. M. to
6 P. M., for public and private devotion.

S. Mark's, Philadelphia,
HOLY WEEK AND EASTER-TIDE, 1888.



ON PALM SUNDAY, Celebrations, 7, 8, and 11 A. M. (with Procession.)
Evening Offices, 2.30, 4, and 8 P. M., with Sermon on "A Strange
Saying of Our Lord."

THE DAILY OFFICES, as usual, at 9 A. M. and 5 P. M.

ON MONDAY, TUESDAY, WEDNESDAY, THURSDAY, and FRI-
DAY, at 5 P. M., short Addresses on the Suffering Members of
Our Lord's Body: (1) His Head. (2) His Hands. (3) His Feet.
(4) His Mouth. (5) His Side.

CELEBRATIONS, on Monday, Tuesday, and Wednesday, at 7, 7 $\frac{3}{4}$, and
9 $\frac{1}{2}$ A. M. On Maundy Thursday, plain Celebrations at 7 and 8;
also, at 10.30, a Choral Celebration, with Sermon. (Collection for
the Employment Society of the Parish.)

ON MAUNDY THURSDAY NIGHT, at 8 o'clock, a Special Service in
the Church, commemorative of Our LORD's Passion. The full Choir
will be present, and the Passion Music of Haydn, on the Seven Words
from the Cross, will be sung, with Prayers and Meditations.

ON GOOD FRIDAY, (no Celebrations) Morning Prayer and Meditation,
at 7 o'clock. The Children's Service, at 9 o'clock. (Let all the chil-
dren of the parish be sent to this Service.) At 10.30, Litany, reading
of Epistle and Gospel, with Passion Hymns, and Sermon. (Col-
lection for the American Church Building Fund Commission.) From
12 to 3, the "Reproaches," and the "Three Hours' Agony of our
Blessed LORD," a continuous service of Prayers, Hymns, and Medi-
tations.* At 5 o'clock, Evening Prayer, with an Address.

ON HOLY SATURDAY, (Easter-Even.) Celebration, at 7 A. M. (only).
At 5 P. M., after Evening Prayer, the Bishop of the Diocese will be
present to administer Confirmation.

ON EASTER DAY, Celebrations, (plain) at 6, 7, 8, and 9 A. M. Mattins,
(plain) 10. At 10.30, the High Celebration, with Sermon, when
Schubert in G will be sung, with Offertorium from Handel—"Since
by man came death," &c. Offerings at this Service for the New Front
and Side to be placed on the Parish House. (See 4th page.)

At 4 P. M., the Children's Easter Anniversary, with singing of Easter
Carols. At 8 P. M., the usual Night Office, with Festal Magnificat,
and Te Deum (Pyne in D), and Anthem (from Handel), "Behold, I
tell you a mystery," &c., with Hallelujah.

Throughout the Octave of Easter, the usual daily Celebrations,—on
Monday, Tuesday, and Thursday, at 7, 7 $\frac{3}{4}$, and 9 $\frac{1}{2}$. On Wednesday,
Friday, and Saturday, at 7, and 7 $\frac{3}{4}$ o'clock.

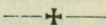
On Low Sunday, end of Octave, April 8, the Easter Music will be
repeated. Celebrations, at 7, 8, and 9 (plain); at 11 (choral). Mattins said
plain, at 10.30.

It is requested of all communicants at S. Mark's, to make as full use of
the early and quiet Celebrations as may be possible, on Easter Day, at
either 6, 7, 8, or 9. This will largely aid in avoiding the great crowding,
and the excessive length, of the mid-day function, on that High Festival.
It ought to be well known, and remembered, that the High Celebration is
chiefly intended as an Act of Worship, by the faithful—not so much as a
time for communicating. That is always better done, when done early,
quietly, and with some degree of self-sacrifice. As usual, there will be no
break, or interruption, in the Choir, during the Service, after the Prayer for
the Church Militant, and there ought to be none in the congregation. The
whole Service is meant to go on uninterruptedly to the Blessing of Peace, at
the end, and the whole congregation is requested to remain throughout.

Let it also be noted carefully, by communicants, who attend the early
Celebrations, that should any one, by accident or delay, come in late, after
the Celebration has begun, it is better not to receive at that Celebration if
one has come in after the reading of the Gospel. Should any one come in
after the Gospel is read, let him wait over and make his Communion at the
following Celebration. No communicant is really in a fit state to receive
unless, at least, he has heard the principal part of the Divine office said,
from the Gospel on, and has fully and heartily joined in it.

* The little Manual chiefly used at this Service can be had at any of the Church Book
Stores—called the "Commemoration of the Three Hours' Agony of our Most Holy
Redeemer upon the Cross." Published by Young & Co., and Pott & Co., of N. Y.

The New Front and Side, in Brown Stone, on the Parish House.



Our Easter Offerings this year will be devoted to this purpose. A sum of \$300, a memorial gift from a parishioner, is already in hand, with accrued interest, as a first foundation for this Fund. The proposed new front and side, of the recently purchased Parish House, will be in Brown Stone, and will correspond in style and character with the older parts of our large Parish Buildings. The estimated cost of this improvement is from \$3,000 to \$3,500.

This House, as will be easily remembered, was purchased in 1884, for \$21,500. At the same time, large additions were made to our other buildings, at a cost of about \$5,500 more. The funds for this outlay (\$27,000) were most generously given by the congregation, chiefly in payments running yearly, for four years ahead. The last payments on this subscription account are due this coming May, and our purchase will then be fully and finally completed, and the temporary mortgage placed on the house will be wholly extinguished.

The wisdom of this purchase cannot now be doubted by any one; not only because of the increased facilities given to the parish work, by the possession of this splendid property—facilities which have been enormously made use of in manifold ways—but also, because of the large increase in the value of all property along this part of Locust Street since that time. We do not hesitate to say, this building, purchased in 1884 for \$21,500, could not be had for \$25,000 if purchased to-day—in the opinion of some, for not less than \$27,000. The parish, then, did a most wise, profitable and safe thing in securing this property at that time.

We now propose to complete this building, in its outside arrangements, as we have already completed the inside appointments. It will be made to conform to our present church and parochial property, and will thus largely enhance the already great attractiveness of this property. We therefore ask for your Easter gifts, and sacrifices, and other devotions, to this goodly end.

S. Mark's, Palm Sunday, 1888.

Useful Lenten Reading for Church People.

- SADLER'S:—The One Offering.
" The Church Teachers' Manual.
" Sacrament of Responsibility.
(On Baptism.)
" The Communicants' Manual.
(Of Private Devotion.)
- DIX'S:—Lectures on the First Prayer Book of Edward VI: 1549.
" Sermons.
" Churchman's Altar Manual.
(For Private Devotion: preface by Dr. Dix.)
- BLUNT'S:—On the Sacraments.
" Key to the Bible.
" " Prayer Book.
" Reformation: 2 Vols.
- CARTER'S:—Spiritual Instructions on the Eucharist.
" Parish Teachings.
" Treasury of Devotion.
- LITTEDALE'S:—Translations of the Primitive Liturgies.
" Plain Reasons against joining the Church of Rome.
- LUCOCK'S:—After Death.
" Lectures on the Prayer Book.
- LIDDON'S:—Lectures on Our LORD's Divinity.
(The Bampton Lectures for 1866.)
" University Sermons. (1st and 2d Series.)
- PUSEY'S:—Sermons.
- ROW'S:—Reasons for believing in Christianity.
(Addressed to busy people.)
- EWER'S:—Catholicity, Protestantism, and Romanism.
- PALMER'S:—Church History. (Small Edition.)
- YONGE'S:—Beginnings of Church History.
- MONSELL'S:—Our New Vicar.
- MERCIER'S:—Our Mother Church.
- FIELD'S:—Stones of the Temple.
(On Church Architecture.)
- BARING-GOULD'S:—Village Conferences on the Creed.
- OSBORNE'S:—The Children's Saviour.
(For Children.)
- HARDMAN'S:—Sermons on the Litany.
" " " Mattins and Evensong.
- MASON'S:—Faith of the Gospel.

Also, good Church Periodicals, recommended for subscription.

"THE CHURCH ECLECTIC," \$3.00 a year, (monthly.)

Rev'd W. T. Gibson, D. D., Editor,
Utica, N. Y.

"THE LIVING CHURCH," (weekly,) \$1.00 a year,

162 Washington Street, Chicago, Ill.

Rev'd C. W. Leffingwell, D. D., Editor.

St. Mark's, Philadelphia,
Lent, 1889.

S. MARK'S, PHILADELPHIA.

—✠ Holy Week ✠—

—AND—

Easter-tide,

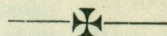
1889.

The Church is open daily, throughout the year, from 7 A. M. to
6 P. M., for public and private devotion.

The "Summer Fund for the Poor" must not be forgotten, ere the parishioners scatter to their summer pleasure resorts for the warm season. We always need some \$500, over and above the small amounts gathered by the summer collections in Church, to sustain our benefactions and helps to the many poor, who are left in the city during the summer, and whose wants and sufferings do not then lessen, nor their claims on the parish funds. The ladies who are interested in collecting this "Summer Fund," will be asked to begin again their kind, but unpleasant, work, soon after Easter, and we request for them a welcome consideration.

S. Mark's, Philadelphia,

HOLY WEEK AND EASTER-TIDE, 1889.



ON PALM SUNDAY, Celebrations, 7, 8, and 11 A. M. (with Procession.)
Evening Offices, 2.30, 4, and 8 P. M., with Sermon on "Christ
Baptized with the Baptism of Blood."

THE DAILY OFFICES, as usual, at 9 A. M. and 5 P. M.

ON MONDAY, TUESDAY, WEDNESDAY, THURSDAY, and FRIDAY,
at 5 P. M., short Addresses on "Five Holy Places Connected with
The Passion": (1) The Mount of Olives. (2) The Upper Room.
(3) The Garden of Agony. (4) The Judgment Seat. (5) The Place
of a Skull.

CELEBRATIONS, on Monday, Tuesday, and Wednesday, at 7, 7 $\frac{3}{4}$, and
9 $\frac{1}{2}$ A. M. On Maundy Thursday, plain Celebrations at 7 and 7 $\frac{3}{4}$;
also, at 10.30, a Choral Celebration, with Sermon. (Collection for
the Employment Society of the Parish.)

ON MAUNDY THURSDAY NIGHT, at 8 o'clock, a Special Service in
the Church, commemorative of Our LORD'S Passion. The full Choir
will be present, and the Passion Music of J. S. Bach, on the Passion
according to S. John, will be sung.

ON GOOD FRIDAY (no Celebrations), Morning Prayer and Meditation,
at 7 o'clock. The Children's Service, at 9 o'clock. (Let all the chil-
dren of the parish be sent to this Service.) At 10.30, Litany, reading
of Epistle and Gospel, with Passion Hymns, and Sermon. (Col-
lection for the St. Mark's Home for Aged and Infirm Women. (See
4th page.) From 12 to 3, the "Reproaches," and the "Three Hours'
Agony of our Blessed LORD," a continuous service of Prayers,
Hymns, and Meditations.* At 5 o'clock, Evening Prayer, with an
Address.

ON HOLY SATURDAY, (Easter-Even,) Celebration, at 7 A. M. (only).
At 5 P. M., after Evening Prayer, the Bishop of the Diocese will be
present to administer Confirmation.

* The little Manual chiefly used at this Service can be had at any of the Church Book
Stores—called the "Commemoration of the Three Hours' Agony of our Most Holy
Redeemer upon the Cross." Published by Young & Co., and Pott & Co., of N. Y.

ON EASTER DAY, Celebrations (plain), at 6, 7, 8, and 9 A. M. Mattins,
(plain) 10.30. At 11, the High Celebration, with Sermon, when
Mozart's 7th Mass, in B flat, will be sung, with Offertorium from
Spohr, "All Glory to the Lamb," &c. Offerings at this Service for
the New Front and Side to be placed on the Parish House. (See 4th
page.)

At 4 P. M., the Children's Easter Anniversary, with singing of Easter
Carols. At 8 P. M., the usual Night Office, with Festal Magnificat,
and Te Deum (Smart, in F.) and Anthem (from Handel), "Behold,
I tell you a mystery," &c., with Hallelujah.

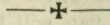
Throughout the Octave of Easter, the usual daily Celebrations,—on Mon-
day, Tuesday, and Thursday (St. Mark's Day), at 7, 7 $\frac{3}{4}$, and 9 $\frac{1}{2}$. On
Wednesday, Friday, and Saturday, at 7, and 7 $\frac{3}{4}$ o'clock.

On Low Sunday, end of Octave, April 28, the Easter Music will be
repeated. Celebrations, at 7 and 8 (plain); at 11 (choral). Mattins said
plain, at 10.30.

It is requested of all communicants at S. Mark's, to make as full use of
the early and quiet Celebrations as may be possible, on Easter Day, at
either 6, 7, 8, or 9. This will largely aid in avoiding the great crowding,
and the excessive length, of the mid-day function, on that High Festival.
It ought to be well known, and remembered, that the High Celebration is
chiefly intended as an Act of Worship, by the faithful—not so much as a
time for communicating. That is always better done, when done early,
quietly, and with some degree of self-sacrifice. As usual, there will be no
break, or interruption, in the Choir, during the Service, after the Prayer for
the Church Militant, and there ought to be none in the congregation. The
whole Service is meant to go on uninterruptedly to the Blessing of Peace, at
the end, and the whole congregation should remain throughout. To miss
the Confession of Sin, the Absolution, the Sanctus, the Offering of the
Sacrifice, and the Great Angelic Song, is certainly to miss a great deal, and
may well be counted the willful loss of another opportunity for grace.

Let it also be noted carefully, by communicants, who attend the early
Celebrations, that should any one, by accident or delay, come in late, after
the Celebration has begun, it is better not to receive at that Celebration if
one has come in after the reading of the Gospel. Should any one come in
after the Gospel is read, let him wait over and make his Communion at the
following Celebration. No communicant is really in a fit state to receive
unless, at least, he has heard the principal part of the Divine office said,
from the Gospel on, and has fully and heartily joined in it.

NOTES, &c., for Parishioners.



The Collection, at 10.30, on Good Friday, will be for the St. Mark's Home for Aged and Infirm Women, No. 1428 Lombard Street. This is the first offering ever asked of the congregation on behalf of this new and interesting charity, now in possession of the Parish—the noble gift of a parishioner, and most gratefully accepted by the Vestry and Corporation—free of all encumbrances. The amount of this benefaction is about \$9,000. We hope now to begin a large and generous interest, throughout the Parish, in its yearly support. The House was duly opened and blessed on the Feast of the Purification, and has at present three inmates. The full capacity of the House is about fourteen, exclusive of those who shall be in charge and care of it. It is proposed to proceed very slowly, and most carefully, in filling up the House during the present and coming year. At Ascension-tide, the House will be placed under the care of the Sisters of St. Margaret, commonly known as the East Grinstead Sisterhood, the Community of Religious, founded by the late Rev. J. Mason Neale, the noted divine of the Anglican Church. Two members of this community, from the American Branch of the Order, in Boston, have kindly been promised, with perhaps a third soon to follow. These, of course, must be supported, together with the inmates of the House, and we confidently look to the warm sympathy and the welcome assistance of the St. Mark's parishioners for their comfortable maintenance. These offerings on Good Friday will be the first offerings for this purpose, and we ask for a liberal response. The sustenance of the whole House, during the coming summer, must largely depend on the amount of this Good Friday collection. It is hoped, ultimately, that these St. Margaret's Sisters will also be engaged in parish work, in St. Mark's, under the care of the parochial Clergy. The House is open to the visits of any interested friends, in or out of the Parish, on any afternoon, excepting Sunday, from 2 to 4, for the present.

The Easter Day Collection (11 o'clock) will once more be devoted to the Fund for the New Front and Side to be placed on the recently purchased Parish Building. Plans will soon be prepared for this improvement by a competent Architect, and, when accepted by the Corporation, the improvement will speedily be carried through. Now that this large Building is paid for, in full, and freed from the temporary mortgage, it is our duty to complete this work, and crown this large addition to the parish property, by a suitable front and side, in brown-stone, to correspond with the other parts of the fabric. The funds already in hand, for this purpose, amount to about \$900—starting with a thoughtful memorial gift of \$300, and since added to by collections and donations. The amount yet needed is about \$2,000 additional. Let our Easter Offerings, in generous measure, be added to this Fund, from rich and poor alike, throughout our large congregation.

Useful Lenten Reading for Church People.

- SADLER'S:—The One Offering.
" The Church Teachers' Manual.
(On the Catechism, Confirmation, &c.)
" Sacrament of Responsibility.
(On Baptism.)
" The Communicants' Manual.
(Of Private Devotion.)
- DIX'S:—Lectures on the first Prayer Book of Edward VI: 1549.
" Sermons.
" Churchman's Altar Manual.
(For Private Devotion: preface by Dr. Dix.)
- BLUNT'S:—On the Sacraments.
" Key to the Bible.
" " " Prayer Book.
" Reformation: 2 Vols.
- CARTER'S:—Spiritual Instructions on the Eucharist.
" Parish Teachings.
" Treasury of Devotion.
- LITLEDALE'S:—Translations of the Primitive Liturgies.
" The Petrine Claims.
- LUCOCK'S:—After Death.
" Lectures on the Prayer Book.
" The Divine Liturgy.
- LIDDON'S:—Lectures on Our LORD's Divinity.
(The Bampton Lectures for 1866.)
" University Sermons. (1st and 2d Series)
- PUSEY'S:—Sermons.
- ROW'S:—Reasons for believing in Christianity.
(Addressed to busy people.)
- EWER'S:—Catholicity, Protestantism, and Romanism.
- PALMER'S:—Church History. (Small Edition.)
- YONGE'S:—Beginnings of Church History.
- MERCIER'S:—Our Mother Church.
- FIELD'S:—Stones of the Temple.
(On Church Architecture.)
- BARING-GOULD'S:—Village Conferences on the Creed.
- OSBORNE'S:—The Children's Saviour.
(For Children.)
- HARDMAN'S:—Sermons on the Litany.
" " " Mattins and Evensong.
- MASON'S:—Faith of the Gospel.
- GORE'S:—The Church and the Ministry.
- RANDALL'S:—Life in the Catholic Church.
- AUBREY MOORE'S:—Science and Faith.

Also, good Church Periodicals, recommended for subscription.

"THE CHURCH ECLECTIC," \$3.00 a year, (monthly.)
Rev'd W. T. Gibson, D. D., Editor, Utica, N. Y.

"THE LIVING CHURCH," (weekly,) \$1.00 a year.
162 Washington Street, Chicago, Ill.
Rev'd C. W. Leffingwell, D. D., Editor.

St. Mark's, Philadelphia,
Lent, 1890.

S. MARK'S, PHILADELPHIA.



Holy Week AND Easter-tide,

1890.

The Church is open daily, throughout the year, from 7 A. M. to
6 P. M., for public and private devotion.

The "Summer Fund for the Poor," is commended to the thoughtful consideration of the congregation, ere they leave the city for the summer. Without this Fund, it is not possible to carry on the charitable work of the Parish during the hot season, while the larger part of the people is away, though the poor we ever have with us.

St. Mark's, Philadelphia,

HOLY WEEK AND EASTER-TIDE, 1890.



ON PALM SUNDAY, Celebrations, 7, 8, and 11 A. M. (with Procession.)
Evening Offices, 2.30, 4, and 8 P. M., with Sermon on "True Repentance."

THE DAILY OFFICES, as usual, at 9 A. M. and 5 P. M.

ON MONDAY, TUESDAY, WEDNESDAY, THURSDAY, and FRIDAY,
at 5 P. M., short Addresses on "Some Events in the Passion of Our Lord": (1) The Evil Council. (2) The Thirty Pieces of Silver. (3) The Last Discourse. (4) The Betrayal. (5) The Entombment.

CELEBRATIONS, on Monday, Tuesday, and Wednesday, at 7, 7 $\frac{3}{4}$, and 9 $\frac{1}{2}$ A. M. On Maundy Thursday, plain Celebrations at 7 and 8; also, at 10.30, a Choral Celebration, with Sermon. (Collection for the Employment Society of the Parish.)

ON MAUNDY THURSDAY NIGHT, at 7.45 o'clock, a Special Service in the Church, commemorative of Our LORD's Passion. The full Choir will be present, and the Passion Music of J. S. Bach, on the Passion according to S. John, will be sung.

ON GOOD FRIDAY, (no Celebrations) Morning Prayer and Meditation, at 7 o'clock. The Children's Service, at 9 o'clock. (Let all the children of the parish be sent to this Service.) At 10.30, Litany, reading of Epistle and Gospel, with Passion Hymns, and Sermon, (Collection for the St. Mark's Home for Aged and Infirm Women.) From 12 to 3, the "Reproaches," and the "Three Hours' Agony of our Blessed Lord," a continuous service of Prayers, Hymns, and Meditations.* At 5 o'clock, Evening Prayer, with an Address.

ON HOLY SATURDAY, (Easter-Even,) Celebration, at 7 A. M. (only).
At 5 P. M., after Evening Prayer, the Bishop of the Diocese will be present to administer Confirmation.

ON EASTER DAY, Celebrations, (plain) at 6, 7, 8, and 9 A. M. Mattins; (plain) 10.30. At 11, the High Celebration, with Sermon, when Haydn in B flat, will be sung. Offerings at this Service for the Endowment Fund of St. Mark's.

At 4 P. M., the Children's Easter Anniversary, with singing of Easter Carols. At 8 P. M., the usual Night Office, with Festal Magnificat, and Te Deum (Smart in F), and Anthem (from Handel), "Behold I tell you a mystery," &c., with "Hallelujah."

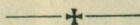
Throughout the Octave of Easter, the usual daily Celebrations,—on Monday, Tuesday, and Thursday, at 7, 7 $\frac{3}{4}$, and 9 $\frac{1}{2}$. On Wednesday, Friday, and Saturday, at 7, and 7 $\frac{3}{4}$ o'clock.

On Low Sunday, end of Octave, April 13, the Easter Music will be repeated. Celebrations, at 7 and 8, (plain); at 11 (choral). Mattins said plain, at 10.30.

It is requested that all communicants at St. Mark's, make their communions at the early and quiet Celebrations, on Easter Day, at either 6, 7, 8, or 9. This will largely aid in avoiding the great crowding, and the excessive length, of the mid-day function, on that High Festival. It ought to be well known, and remembered, that the High Celebration is chiefly intended as an Act of Worship, by the faithful—not so much as a time for, communicating. That is always better done, when done early, quietly, and with some degree of self-sacrifice. As usual, there will be no break, or interruption, in the Choir, during the Service, after the Sermon, and there ought to be none in the congregation. The Service is meant to go on uninterruptedly to the Blessing of Peace, at the end, and the whole congregation is requested to remain throughout. The customary and fashionable scamper, after the sermon, is edifying and helpful to none; it is hurtful to many, disrespectful towards the clear Law of the Church, dishonoring to our Lord, Who specially comes, in this Blessed Sacrament of His Body and Blood, to draw the people in, and not to drive them away, as so many yet erroneously seem to think.

* The little Manual chiefly used at this Service can be had at any of the Church Book Stores—called the "Commemoration of the Three Hours' Agony of our Most Holy Redeemer upon the Cross." Published by Young & Co., and Pott & Co., of N. Y.

NOTES, etc., for Parishioners.



The Good Friday Collection will again be devoted to the maintenance of the "St. Mark's Home for Aged and Infirm Women," 1428 Lombard Street, under the fostering care of the Sisters of St. Margaret. There are now five inmates in this Home, two of them added this past year. It is proposed to fill this Home most carefully, and very slowly, to insure that it ever continue to be a House of Peace, and a House of Blessing, to all those who abide therein. So far, the Loving Eye of God has most certainly rested on this Home, and on its inmates—for all has gone on quietly, religiously and well. The Sisters, two in number, also carry on a most useful Mission Work from this House, the results of which are already largely apparent, amongst the children, boys and girls, amongst the men and women, both white and colored, who are brought under the influence of their constant ministrations.

The Alms gathered on Easter Day, at the late Celebration, will this year be added to the "Endowment Fund of St. Mark's." This Fund grows each year, slowly yet surely, and is beginning to assume a respectable bulk, reaching now nearly \$5,000, in cash, in the hands of the Trustees, and most carefully and wisely invested by them. There are also other and larger sums, in addition to the above, already left to this Fund, the reversion of which will only come after certain life interests expire. By these occasional Easter Collections, we desire to keep the subject of this Fund before the minds of the people. We ask that the matter of this Endowment Fund, one day to be most helpful towards the permanent continuance, and the life-long prosperity of St. Mark's, be devoutly remembered by parishioners in their wills. Certainly, the two most effectual ways of remembering God, and His Work in this world, by legacies, are (see Rubrics and Exhortations in the Office for the Visitation of the Sick), ⁽¹⁾ by providing for the permanent feeding of some of His poor, through the ministrations of His Church; and ⁽²⁾ by keeping up perpetually His Public Worship on the earth. These, in the actual words of the Book of Common Prayer, are the two best ways wherein we can honor His Name before men, and add to His Glory, "world without end."

The matter of certain material improvements at St. Mark's, noted in the first Lenten circular, is yet under careful advisement with the Vestry. Plans have been submitted, calling for a larger and smaller range, in the extent of these contemplated improvements, and some determination will soon be arrived at. It may be, if only part of this work is done this summer, that other parts will be carried over to the next season. All of what is sought to be finally accomplished—the new Reredos, changes in the Choir Rooms, the larger Vestry accommodations, and Organ Chamber, the New Front to the Parish Building—may be too much to be done in the few months of this coming summer, and some of it may therefore be deferred till the coming year. The congregation will be fully informed concerning this, when definite conclusions are reached.

S. MARK'S, PHILADELPHIA.



Holy Week AND Easter-tide,

1891.

The Church is open daily, throughout the year, from 7 A. M. to 6 P. M., for public and private devotion.

ON PALM SUNDAY, Celebrations, 7, 8, and 11 A. M. (with Procession.) Evening Offices, 2.30, 4, and 8 P. M., with Sermon on "Palm Sunday Lessons."

THE DAILY OFFICES, as usual, at 9 A. M. and 5 P. M.

ON MONDAY, TUESDAY, WEDNESDAY, THURSDAY, and FRIDAY, at 5 P. M., short Addresses on "Five Words spoken to Our Lord on His Cross." (1) The Word of Accusation.—S. Matt. 27 : 37. (2) The Word of Scoffing.—S. Matt. 27 : 39. (3) The Word of Prayer.—S. Luke 23 : 42. (4) The Word of Misunderstanding.—S. Mark 15 : 35. (5) The Word of Acknowledgment.—S. Matt. 27 : 54.

CELEBRATIONS, on Monday, Tuesday, and Wednesday, at 7, 7¼, and 9½ A. M. On Maundy Thursday, plain Celebrations at 7 and 8; also, at 10.30, a Choral Celebration, with Sermon. (Collection for the Employment Society of the Parish.)

ON MAUNDY THURSDAY NIGHT, at 8 o'clock, a Special Service in the Church, commemorative of Our LORD'S Passion. The full Choir will be present, and the Passion Music of Haydn, to the "Seven Words on the Cross," will be sung.

ON GOOD FRIDAY, (no Celebrations) Morning Prayer and Meditation, at 7 o'clock. The Children's Service, at 9 o'clock. (Let all the children of the parish be sent to this Service.) At 10.30, Litany, reading of Epistle and Gospel, with Passion Hymns, and Sermon. (Collection for the St. Mark's Home for Aged and Infirm Women.) From 12 to 3, the "Reproaches," and the "Three Hours' Agony of our Blessed Lord," a continuous service of Prayers, Hymns, and Meditations. At 5 o'clock, Evening Prayer, with an Address.

ON HOLY SATURDAY, (Easter-Even,) Celebration, at 7 A. M. (only.) At 5 P. M., after Evening Prayer, the Bishop of the Diocese will be present to administer Confirmation.

ON EASTER DAY, Celebrations, (plain) at 6, 7, 8, and 9 A. M. Mattins, (plain) 10.30. At 11, the High Celebration, with Sermon, when Gounod's "S. Cecilia" will be sung. Offerings at this Service for the Mission Fund of St. Mark's.

At 4 P. M., the Children's Easter Anniversary, with Singing of Easter Carols. At 8 P. M., the usual Night Office, with Festal Magnificat, and Te Deum (Smart in F), and Anthem (from Handel), "Behold I tell you a mystery," &c, with "Hallelujah."

Throughout the Octave of Easter, the usual daily Celebrations,—on Monday, Tuesday, and Thursday, at 7, 7¾, and 9½. On Wednesday, Friday, and Saturday, at 7, and 7¾ o'clock.

On Low Sunday, end of Octave, April 5, the Easter Music will be repeated. Celebrations, at 7, and 8, (plain); at 11 (choral). Mattins said plain, at 10.30.

It is requested that all communicants at S. Mark's, make their communions at the early and quiet Celebrations, on Easter Day, at either 6, 7, 8, or 9. This will largely aid in avoiding the great crowding, and the excessive length, of the mid-day function, on that High Festival. It ought to be well known, and remembered, that the High Celebration is chiefly intended as an Act of Worship, by the faithful—not so much as a time for communicating. This is always better done, when done early, quietly, and with some degree of self-sacrifice. As usual, there will be no break, or interruption, in the Choir, during the Service, after the Sermon, and there ought to be none in the congregation. The Service is meant to go on uninterruptedly to the Blessing of Peace, at the end, and the whole congregation is requested to remain throughout. The Rubric, in the Communion Office, just before this final Blessing, plainly tells when and how we must let the people depart, and their departure is spoken of in no other place throughout this Divine Office. The customary and fashionable scamper, after the sermon, is edifying and helpful to none; it is hurtful to many, disrespectful towards the clear Law of the Church, dishonoring to our Lord, Who specially comes, in this Blessed Sacrament of His Body and Blood, to draw the people in, and not to drive them away, as so many very erroneously seem to think.

The "Summer Fund for the Poor" is again commended to the consideration of the congregation, ere they leave the city for the summer. Without this Fund, it is not possible to carry on the charitable work of the Parish during the hot season. While the larger part of the people is away, let us remember, the poor we always have with us.

S. MARK'S, PHILADELPHIA

Holy Week

AND

Easter-tide

1892

(The Church is open every day, from morning to evening,
for public and private devotion.)

S. Mark's, Philadelphia,
HOLY WEEK AND EASTER-TIDE, 1892.



ON PALM SUNDAY, Celebrations, 7, 8, and 11 A. M. (with Procession). Evensong at 4. Night Service at 8 P. M., with Cherubini's Dies Iræ.

CELEBRATIONS, on Monday, Tuesday, and Wednesday, at 7, 7.45, and 9.30 A. M. On Maundy Thursday, at 7, 7.45, and 10.30 (Mass of the Orpheonistes). There will be no Celebrations on Good Friday and Holy Saturday.

ON MONDAY, at 4 P. M., the Bible Class, and on Monday, Tuesday, Wednesday, Thursday and Friday, at 5 P. M., an address on the Events of the Day.

ON MAUNDY THURSDAY, at 8 P. M., the last of the Special Evening Services (with the Men's Choir).

ON GOOD FRIDAY, Morning Prayer and Meditation at 7 A. M. Children's Service at 9 A. M. At 10.30, Litany, and reading of Epistle and Gospel, with Sermon. (Collection for the Mission to the Jews, and to the Colored People.) From 12 to 3, the "Three Hours Agony of our Blessed Lord," with Meditations on His Last Words. At 5 P. M., Evening Prayer and Address.

ON HOLY SATURDAY (Easter-Even), at the Evensong at 5 P. M. the Bishop of the Diocese will administer Confirmation.

THE RECTOR will be in church on Monday, Tuesday, and Wednesday from 10.30 to 12. On Wednesday, Thursday, Friday, and Saturday, from 3 to 5. Friday and Saturday Evenings from 7.30 to 8.30 and Saturday Morning from 9.30 to 12.

ON EASTER DAY, Celebrations at 6, 7, 8, 9 and 11 A. M. At the High Celebration, Hummel's Mass in B flat will be sung. The offerings will be for the repairs and alterations to the Guild House. At 4 P. M., a Children's Service with singing of Carols. At 8 P. M., Festal Evensong with special music.

Throughout the Octave of Easter, daily celebrations, at 7 and 7.45, with third celebration at 9.30 on Monday, Tuesday and Thursday.

On Low Sunday, the usual Sunday Celebrations, at 7, 8 and 11.

The Rector hopes that all who possibly can will communicate at one of the early Celebrations.

MY DEAR FRIENDS AND PARISHIONERS:

I count myself happy that the first letter I write to you is not to ask you for anything for the Church, but to plead the cause of Christ's poor.

God has abundantly blessed us in giving us a most beautiful Church in which to worship, with all the accessories of Music and Ritual, and the help of every means of Grace, and surely this ought to awaken in us a sense of responsibility, and, I hope, an earnest desire to minister to those whose lives, both in temporal and spiritual gifts, are so barren and desolate.

The practical outcome of the revival of religion in our day has been the almost universal recognition of a duty to the poor; and, indeed, the spiritual condition of a parish is estimated, and rightly, by its efforts and sacrifices to remove or alleviate some of the sin and misery which it finds around it, by its recognition of the truth, that to feed the hungry, to clothe the naked, and visit the sick, is indeed, to minister to Christ Himself, and that if this be neglected all else is vain.

Twenty-five years ago, after several meetings and much careful consideration, S. Mark's Church started a Mission near the present site of the Workingmen's Club, and pledged the Parish to support it as its special work for the poor. The history of this work is one of varying fortunes, few, however, in the Parish seem to know much about it; some are scarcely aware of its existence, and therefore, I propose on Wednesday evening next, April 13th, at 8 P. M., to hold a Parish Meeting in the Hall of the Workingmen's Club, at the S. W. Cor. of 17th and Kater Streets (half a block below Lombard Street), to consider the needs and possibilities of work among the poor of that neighborhood, to tell you what has been done, and what ought to be done.

It has been represented to me that some might not care to attend a meeting at the Workingmen's Club, and that the Guild Chapel would be a more suitable place, but the hall of the Club will hold probably four times as many as the Guild Chapel, and I think it will be helpful to many to see something of our work there, and I trust that there will be but few who will feel the difficulty sufficient to make them willing to ignore their Rector's first request, especially when they remember that it is Holy Week, when we are striving to follow the example of Him "who pleased not Himself," and that this meeting is called for the sake of those poor, in whose persons we may minister to Christ Himself, and into whose sad lives and clouded hearts we should esteem it a precious privilege to be allowed to bring some rays of sunshine, some moments of brightness, some experience of unselfish love.

Wishing you all the joys of Easter, I am,

Your affectionate friend and Rector,

ALFRED G. MORTIMER.

S. MARKS,
Palm Sunday.